

Rediscovering the History and Significance of the *Traditio Instrumentorum* of Episcopal Ordinations

INTRODUCTION

Lumen Gentium, Vatican Council II's Dogmatic Constitution on the Church, speaking of the hierarchical structure of the church and in particular on the episcopate opines, "this Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father; and He willed that their successors, namely the bishops, should be shepherds in His Church even to the consummation of the world"¹. This view is further expressed when it notes, "continuing in that same undertaking, this Council is resolved to declare and proclaim before all men the doctrine concerning bishops, the successors of the apostles, who together with the successor of Peter, the Vicar of Christ, the visible Head of the whole Church, govern the house of the living God"².

Indeed, the role of bishops in the church cannot be overemphasized; their existence gives credence to the apostolicity of the Church of Christ. This makes any attempt to digest the role of bishops in the Church of paramount importance for in the bishops we see the first community of Jesus. *Lumen Gentium* sums it up thus, "therefore, the Sacred Council teaches that bishops by divine institution have succeeded to the place of the apostles, as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ"³. It continues, "placed there by the Holy Spirit, bishops are the successors of the apostles as shepherds of souls, ... for Christ gave the apostles and their successors the mandate and the power to teach all nations and to sanctify and to shepherd their people in truth. By the Holy spirit who has been given to them, therefore, bishops have been made true and authentic teachers of the faith, high priests and pastors."⁴

¹ Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium* (hereafter LG) no. 18, 1964.

² LG, no. 18.

³ LG, no. 20.

⁴ Vatican Council II, Decree on the Pastoral Office of Bishops, *Christus Dominus* no. 2, 1965.

It is in the light of this background, that, this paper will attempt to expose the unique role of bishops of the Church from the point of view of the *traditio instrumentorum* handed over to them during their episcopal ordination. A proper understanding of the meaning behind the various *traditio instrumentorum* rites will lead to a better appreciation of the role given to these 'shepherds' of the Church. We shall commence with an insight into the episcopal ordination rite in history (before Vatican II) by picking out some important epochs of interest, followed by a brief look at the current episcopal ordination rite as inspired by Vatican II and then end by dovetailing into the *traditio instrumentorum* of bishops; their meaning and significance.

1. EPISCOPAL ORDINATION IN HISTORY (BEFORE VATICAN II)

A quick survey of the New Testament (NT) reveals an evolution from the Twelve called by Jesus (Luke 22:30), to the Apostles⁵, then apostles, prophets and teachers (cf. I Cor. 12:28), community leaders such as were called 'leaders' (Heb. 13:7), 'elders' (I Pet. 5:1) 'presidents' (Rom. 12:8), 'teachers' (Gal. 6:6), as well as the more clearly specified 'overseers' (Acts 20:17, 28) and 'assistants' (I Tim. 3:1ff). The names πρεσβύτερος and 'ἐπίσκοπος (as well as *hegoumenos*, *praesidentes*) were often used synonymously. Some interpret them to mean simple priests only; others, bishops only; and others, simple priests and sometimes bishops. All, however, are under the direction of the Apostles. There are indications that in the Scriptures some are singled out for powers and functions that are proper and exclusive to those specifically called bishops in later times.

From the second century the development of the tradition of ordination was related to the office and functions of the bishop. This represents the conclusion to that movement discerned with the NT period which related the origins and growth of traditions in general to the apostolic period. In the third century, we get an even well-structured theology of the episcopate from the *Traditio Apostolica* of Hippolytus of Rome which provides us with a model for subsequent church orders,

⁵ A distinction should be drawn between the Twelve, whom St. Luke (6:13) and Revelation (21:14) call apostles, and the other apostles (Paul, Andronicus, Junias; cf. Rom. 16:17, I Cor. 15:5, 7). Cf. S. Freyne, *The Twelve: Disciples or Apostles*, London, Sheed & Ward, 1968.

particularly its ordination prayers, indicating the practice as it existed in the Roman Church. The ordination ritual that Hippolytus gives in his *Apostolic Tradition* both prescribes the rites to be performed and gives the prayers to be said. More importantly, however, he presents us with a vision of the Church's hierarchic order that would be given the supreme stamp of approval, seventeen centuries later, in the Apostolic Constitution *Sacramentum ordinis* of Pius XII (1947) and the Constitution on the Church of Vatican Council II.

By the third century, according to the *Traditio Apostolica*, the laying on of hands and the prayer of ordination had become essentials to the rite of episcopal ordination. The increased importance given to the imposition of hands as ordination rites evolved may well be due, at least in part, to the ambivalence of Greek term *cheirotomia*, 'the lifting up of hands'. In secular Greek an official was said to be "instituted" or "established" in his office (*kathistatai*); he could also be said to be "designated" (*cheirotoneitai*).⁶ Hippolytus applies both terms to ecclesiastical offices, but limits the use of the second to ordinations in the strict sense, that is, to offices that make the chosen person a member of one of the three levels in the hierarchic structure and for which a consecration is required. The ritual gesture used in this consecration was the imposition of hands (*cheirothetein*); it was of Jewish origin and is attested in the Acts of the Apostles. Hippolytus' intention in his choice of words is to bring out the fact that an ordination (*cheirotomia*, *cheirotonein*) necessarily implies an imposition of hands. This important distinction sheds light on what is meant when the *Apostolic Tradition* says of the lector (for example): "The lector is instituted (*kathistatai*) when the bishop gives him the book, for he does not receive an imposition of hands (*oude gar cheirotheteitai*)."⁷ Subsequently, early Christianity extended *cheirotomia* to designate not just the process of ministerial appointment but the whole ordination - both election and prayer with the laying on of hands. By the late fourth century, however, the word seems to have been understood as referring primarily to the second action rather than the first -

⁶ The word means to vote by raising of the hand, as opposed to *klēroun* or election by drawing lots.

⁷ Hippolytus of Rome, *Traditio Apostolica* 2 (Botte 30-31).

the lifting up/laying on of hands in prayer - and so gave the gesture greater prominence. A similar shift in the meaning of the Latin terms *ordo*, *ordinatio* and *ordinare* can also be seen in the West.⁸

By the close of the fourth century, in the Antiochene tradition, there was already a special ceremony in connection with ordination of a bishop consisting of holding of the Gospel-book open over the head of the ordinand at the point in the service at which one would have expected the imposition of the hand. Since the imposition of hands is not explicitly mentioned in the earliest sources, this raises the possibility that the imposition of the Gospel-book may have originally replaced rather than merely supplemented it. The ceremony is described in detail in the *Apostolic Constitutions* (8.4), and then by Severian of Gabala, who interpreted it as being a symbol of the descent of the Spirit on the ordinand.⁹ There is also a reference in a homily questionably attributed to Chrysostom, where it is interpreted as being a symbol of the submission of the bishop to the law of God, and the equivalent in the new covenant of the high-priestly crown of Aaron.¹⁰ It is the fifth-century Pseudo-Dionysius who is the first to explicitly mention that the ordination included the imposition of the hand as well as an imposition of the book. For him, the latter symbolizes 'all the sacred words and works' given to the bishop, which he transmits proportionally to others. The Gallican *Statuta Ecclesiae Antiqua* further directed it to be used at all episcopal ordinations, and from here the custom eventually spread into all later Western rites for the episcopate, including that of Rome itself. The diversity of all these interpretations gives the impression that they are attempts to find a meaning for an already ancient ceremony, the original sense of which had been forgotten.

As rites of ordination evolve over the centuries, concluding ceremonies tend to multiply. Their purpose is not to confer further powers or status upon the newly ordained, but rather to articulate more fully by their symbolism the reality that has taken place in the rite. The only such symbolic ceremony mentioned in early sources is the exchange of a kiss between the assembly and the bishop. The kiss does not appear to be merely the Kiss of Peace which would normally

⁸ Cf. P. van Beneden, *Aux origines d'une terminologie sacramentelle: 'ordo', 'ordinare', 'ordinatio' dans la littérature chrétienne avant 313*, Louvain, 1974.

⁹ PG 125.533; cf. J. Lecuyer, 'Notre sur la liturgie du sacre des évêques', *EL* 66, 9152. Pp. 369-72.

¹⁰ *De Eccl. Hier.* 5.3.7.

occur within the eucharistic rite, but rather seems to have been intended to express the acceptance by the community of their new relationship with the ordained. Although this action continues to be practiced in the later rites of East and West, it tends to become clericalized and to exclude the participation of the laity. Other fourth-century sources also refer to his ritual seating at the conclusion of his ordination, a very natural development since the bishop's chair was an important symbol of his presidential role in the community. These and other symbolisms (*traditio instrumentorum*) would gradually later become intrinsic parts of the episcopal ordination rite in the Church.

The evolution of the rite from the simplicity of the laying on of hands of the apostolic age reached its height with the ritual complexity of the pontificals of the thirteenth and fourteenth centuries. Later adaptations will not be such as to alter the fundamental overall structure of the rite. That was the situation at the dawn of Vatican II.

2. EPISCOPAL ORDINATION (VATICAN II)

The sacrament of orders as it emerged from the scholastic synthesis had led to the decline of the sacramentality of the episcopate with the direct consequence of the height of ordained sacramentality moved from the episcopate to the presbyterate. From the synonymy of the apostolic age to the sacramental fundamentalism of the presbyterate and the consequent “sublimation” of the episcopate to the jurisdictional level, came the liturgical movement that was to build the great reforms of Vatican II. The first attempt at renewal was made by Pius XII on the level of terminology and sacramental theology. The bishops, previously called assistants, became co-consecrators.¹¹ The ‘matter’ and ‘form’ (that is, the fundamental gesture of the sacrament) became once again the laying on of hands and the prayer accompanying it (the Council of Florence, in 1439, had so designated the *traditio instrumentorum*, DS 1326).¹² Finally, he

¹¹ Pius XII, Apostolic Constitution *Episcopalis consecrationis* (1944): AAS 36 (1944) 131.

¹² Pius XII, Apostolic Constitution *Sacramentum Ordinis* (1947): AAS 40 (1948) 5.

reminded the bishops that in addition to their responsibility for their respective dioceses, they are collegially responsible for the evangelization of the world.¹³

Vatican II built its ritual reforms upon the principle that the episcopate is the highest degree and the origin of the sacrament of orders with the basic criteria that: "In this restoration, both texts and rites should be drawn up so as to express more clearly the holy things which they signify. The Christian people, as far as is possible, should be able to understand them with ease and take part in them fully, actively and as a community."¹⁴ On the expressly ritual level, certain formulas that played with questionable allegories (such as the formulas for the imposition of the gloves) or gestures that were redundant or merely repetitions of similar gestures (for example, the anointing of the thumb or the singing of the *Veni Creator*) were dropped.

The current rite of episcopal ordination provides the following: first, the opening rites consisting of the presentation of the bishop-elect, presentation and reading of the Apostolic Letter, the consent of the people, and the homily. Then follows the consecratory rites including: the examination of the candidate, invitation to prayer, litany of the saints, laying on of hands, opening the book of the Gospels upon head of bishop-elect, and the prayer of consecration. Then finally, the explanatory rites: anointing of the bishop's head, presentation of the book of the Gospels, investiture with ring, mitre and pastoral staff, seating of the bishop, and the kiss of peace which concludes the ordination. The latter rites also termed *traditio instrumentorum* will be the subject of the last section of this paper.

3. THE *TRADITIO INSTRUMENTORUM*

By *traditio instrumentorum* (traditional instruments), we mean the symbols of office handed to the newly ordained i.e., the objects used in the ministry of bishops, priests, and deacons. That of bishops would be considered here. No other sacrament, with the exception of the Eucharist and

¹³ Pius XII, Encyclical *Fidei donum* (1957): AAS 49 (1957) 237: "While each bishop is pastor in the full sense only of the part of the flock that is entrusted to his care, his position as legitimate successor of the apostles by divine institution gives him a share of the responsibility for the apostolic mission of the entire Church."

¹⁴Vatican Council II, *Sacrosanctum Concilium* no. 21, 1963.

Baptism, has known the spectacular flowering of new gestures and new symbols as has the rite of episcopal ordination. It employs a series of auxiliary rites including: anointing of the bishop's head, presentation of the book of the Gospels, investiture with ring, mitre and pastoral staff, seating of the bishop, and the kiss of peace.

The rites of anointing, vesting, and bestowal of cult objects and sacral insignia, which appeared in Rome for the first time at the end of the tenth century, had become part of the usage of the Frankish Churches during the ninth. We find a description of them in the letter that Hincmar of Rheims wrote to Adventius of Metz in 869-70 in order to supply him with a detailed guide to the ceremony to be followed in the ordination of a metropolitan.¹⁵ In this document Hincmar refers to his own consecration that took place at Rheims in 845. His witness is all the more important since the rites he regards as traditional were to appear in the Frankish sacramentaries or pontificals only at the beginning of the tenth century. A careful analysis of these auxiliary/explanatory rites or better still elements of the *traditio instrumentorum* will explain this further.

3.1. The Anointing of the Head

The anointing of the new bishop's head with sacred chrism begins the explanatory rites. It could be argued that this rite does not qualify as a *traditio instrumenta* in the strict sense. However, considering its unique symbolism in episcopal ordination, it suffices to mention it here under the auxiliary rites. But first we have to note that the rite of anointing of any form did not feature in ordinations for so many centuries. The first form of anointing to be practiced in ordination ritual is that for the hands of the presbyter. We have a witness in the *Missale Francorum* (eighth century).¹⁶ A few decades later the Gelasian Sacramentary of the eighth century has already inserted it into the rite for the ordination of a bishop. The anointing of the hands which is eminently priestly, was intended to make the hands of the bishop worthy of "sacrificing the sacrifice of praise and of celebrating and administering all of the sacraments of the Church"

¹⁵ *Hinemari archiepiscopi Remensis epist. 29 ad Adventium episcopum Metensem* (PL 126-186-88); critical text and commentary in M. Andrieu, "Le sacre épiscopal d'après Hincmar de Reims," *RHE* 48 (1953) 22-73.

¹⁶ *Ge* 147-48 and 155-56; *Missale Francorum* 25-25 and 31-32.

(Pontifical of Vich XLVI:6) and proper for blessing and sanctifying (*PRG* LXIII:37).¹⁷ Thus the current pontifical has suppressed the ritual altogether leaving the anointing of the head as the only form of anointing in episcopal ordination.

Hincmar of Rheims is the first witness to the chrismal anointing of a bishop's head in the middle of the ordination preface. Here is what he wrote:

When he reaches the point where crosses are indicated, the consecrator is to take the container of chrism in his left hand. While singing the words contained (in the *Ordo*), at each indication he uses the chrism to make a cross with his right thumb on the head of the one being consecrated.

The anointing of the head, the real pontifical anointing, is called for directly by the formula of ordination and marks the difference from the presbyterate. It signifies the messianic anointing par excellence, prefigured in the royal and prophetic anointing of David (Pontifical of Angers), which makes one part of the pontifical order (*PRG* XLIII:5), vicar of Christ (Amalarius), *sacerdos magnus* (Ambrosian Pontifical), participant in the high priesthood of Christ (*PR* 1968). In the old rites, this rite broke up the unity of the prayer of ordination¹⁸ (followed as it was by the singing of the *Veni Sancte Spiritus* (*PGD*), later replaced by the *Veni Creator Spiritus*). The Pontifical of 1968 suppressed the chant but maintained the anointing which now follows immediately after the consecratory prayer. It is done with the accompanying prayer: May God “pour out on you the oil of mystical anointing and enrich you with spiritual blessings” (*Deus, qui summi Christi sacerdotii participem te effecit, ipse te mysticae delibutionis liquore perfundat, et spiritualis benedictionis ubertate fecundet*).

3.2. The *traditio* of the book of the Gospels

The book of the Gospels has a leading role in another rite in which it is handed over (*traditio*) to the newly consecrated bishop. This is a relatively new rite (ninth or tenth century) that was French in origin but was immediately extremely successful. After some uncertainty about where

¹⁷ This is the same idea expressed by Amalarius of Trier in *Liber officialis*, II, 13, 1: ed. J. M. Hanssens, *Amalarii episcopi opera liturgica omni*, ST 138 (Vatican City, 1948), 226-227.

¹⁸ This is clearest in the Pontifical of Sens:...*flore sanctifica. Hic fundatur Xrisma super caput*.

it should be placed, the medieval Roman Pontifical and the Pontifical of Durandus gave it a final position - after the handing over of the pastoral staff and the ring. The celebrant takes the book from the shoulders of the new bishop and gives it to him with the words "Take the book of the Gospels and go. Preach to the people who have been given to you...."¹⁹ In the current rite, however, the ritual takes place following the anointing of the head with these words: "Receive the Gospel and preach the word of God with unfailing patience and sound teaching" (*Accipe Evangelium et verbum Dei praedica in omni patientia et doctrina*).²⁰

3.3. The Imposition of the Ring

The story of this sign is parallel to that of the pastoral staff insofar as its ecclesial and political vicissitudes and complications are concerned. However, the history of its symbolism may be divided into two neatly distinct stages.

Isidore of Seville (+ 636) is the first to mention it in connection with a mystical interpretation.²¹ The ring may be seen as a mark of social and political distinction, a signet ring (sometimes bearing the bishop's crest), with which its bearers seal and authenticate their documents and correspondence. Isidore sees in the right to bear this sign the expression of a priestly power, which allows or denies the sacraments, opens or closes access to the mysteries of the Word and of the faith.

However, between the seventh and ninth centuries a new symbolism developed and made progress in the northern European countries. In this case the ring was not only seen as a pledge of betrothal (*arrha*) but came to be connected with the rite of marriage itself, serving as a symbol of mutual conjugal fidelity. This dense symbolism could not help but be applied to the same symbol when adopted as a sign of episcopacy. The bishop became, thanks to this symbol, the

¹⁹ *PR* XII, 10, 29; *PR* XIII, 11, 30; *PGD* 1, 14, 43. For the texts, see Santantoni, *La ordinazione episcopale*, 272-273.

²⁰ *The Rites of the Catholic Church*, volume two, The Liturgical Press, Collegeville, Minnesota, 1991. pp. 74.

²¹ The bestowal of crozier and ring is attested in Spain at the beginning of the eighth century by Isidore of Seville, *De ecclesiasticis officiis*, Lib. II, c. 5, no. 12 (PL 83:783-84): *Huic autem dum consecratur datur baculus ... datur et annulus.*" The Fourth Council Toledo (633), can. 28, attests to the same practice: H. Bruns, *Canones apostolorum et. Conciliorum* (n. 17), 1:231-32.

keeper of the bride of Christ, the Church, in which he himself became a participant. In some mystical fashion he, too, partook of this nuptial mystery and became the spouse of "his" church. This would in turn lead to the long period (up until the ninth century at least) in which it was not licit for a bishop to change dioceses lest he commit the sin of "adultery."

The two symbolisms existed together for a long time; the former would continue to prevail in Spain while the latter was taken up in France. The *PRG* accepts both. The medieval English tradition prefers a different approach in which faith (the theological virtue) and fidelity (the moral virtue) tend to coincide and prevail. Rome would ultimately prefer the nuptial symbolism and would impose it on the Latin West. The vesting of the ring is done with the prayer: "Take this ring, the seal of your fidelity. With faith and love protect the bride of God, his holy Church" (*Accipe anulum, fidei signaculum: et sponsam Dei, sanctam Ecclesiam, intemerata fide ornatus, illibate custodi*).

3.4. The Imposition of the Mitre

The medieval Roman pontifical made room for the rite of the imposition of the mitre. The word 'mitre' derives from the Greek *mitra*, which signifies a headband or diadem. This *instrumenta* was originally the head-covering for the pope. Later it was bestowed upon bishops, abbots, and even lay dignitaries, from the time when the pope reserved for himself the regnum, or tiara or corona. The first written mention of the mitre is in a bull issued by Pope Leo IX in the year 1049, when he granted Bishop Eberhard of Trier "the Roman mitre" as a sign of his authority and of the primacy of the Diocese of Trier. The appearance in its present triangular form pointing upward with two *infulae* or fans (two strips of cloth hanging from behind) has made some to suggest that the *infulae* originated from the sweatband that Greek athletes wore, which was wrapped around the forehead, tied behind the head in a knot with the two ends hanging down the back; since the victorious athlete was crowned with a laurel wreath, the whole headdress soon was seen as a sign of victory. However, the Pontifical of Durandus gives a theological-symbolic interpretation suggested by the name itself: it was the head-covering of the high priest Aaron (Ex. 39:27-31; cf. Lv. 8:7-9), which still exalts with its splendor the dignity of the bishop, his antitype.

It is worth noting that the rite has been rethought in the second edition of the Roman Pontifical (1992), where the miter has become a symbol of the "splendor of holiness" that ought to shine forth in the conduct of the new bishop and the pledge of an incorruptible crown of glory that will be given to him when the "Prince of shepherds" appears. The accompanying prayer: "*Accipe mitram, et clarescat in te splendor sanctitatis, ut, cum apparuerit princeps pastorum, immarcescibilem gloriae coronam percipere merearis*", was added with the 1990 revision. In the 1968 rite, the mitre was conferred in silence.

3.5. The *traditio* of the Pastoral Staff

Next is the *traditio* of the pastoral staff (*baculus pastoralis*) or crozier which has come to us as one of the oldest and most prestigious of the complementary/auxiliary rites of the episcopal ordination.²² Again, Isidore of Seville gives us the earliest symbolic interpretation of this *instrumenta*. He explained that a newly consecrated bishop received the miter "that he may govern and correct those below him or to offer support to the weakest of the weak." The shepherd's staff (pastoral staff) is therefore a most appropriate symbol for the office of bishop.

Historically, the staff was originally a civil and/or military sign of honor that began to be associated with the episcopate when bishops became numbered among the illustres, or principal citizens. Along with the ring, it was part of the act with which the honor, that is, the right of rule, over a new fief or a city with its attendant territory, was conferred on a vassal. *Accipe episcopatum* (in reference to the staff), *accipe ecclesiam* (in reference to the ring). With these words, and the giving of the signs relative to them, the sovereign (or the *dominus*) intended to confer civil authority, and this was clear to all. The pastoral staff was, and remains, a sign of authority and rule: *sacri regiminis signum*,²³ the shepherd's rod with which the flock of God is moved along the straight way. It is also a symbol that comforts the pastor in his difficult mission. The *PR* 1595 calls for it to be blessed with holy water. The current rite omits the blessing all together. The principal consecrator simply gives the pastoral staff to the bishop and says: "Take

²² In 663, the Fourth Council of Toledo already so honoured this gesture, as well as that of the ring and the stole, that it prescribed its repetition in the case of a bishop who was deposed.

²³ The *PRG* takes the definition from Hincmar of Rheims. Cf. Santantoni, *La ordinazione episcopale*, 157-159, 274-277.

this staff as a sign of your pastoral office: keep watch over the whole flock in which the Holy Spirit has appointed you to Shepherd the Church of God” (*Accipe baculum, pastoralis muneris signum, et attende universo gregi, in quo te Spiritus Sanctus posuit Episcopum regere Ecclesiam Dei*).²⁴ It should be noted that when the newly ordained is also a metropolitan, the pallium may also be invested.

3.6. The Enthronement

The bishop was normally consecrated in some church other than the cathedral. This led to the practice of processing after the rite of ordination with a solemn cavalcade in which the entire city participated (the nobility, the clergy and, naturally, the people) to his cathedral to be enthroned. Though we cannot give the exact time this rite made its way into episcopal ordinations, it is mentioned in the Roman pontifical only after the thirteenth century, when they begin to propose it as normative for the entire Latin Church. The formulas for the enthronement are relatively numerous and they go beyond the intention of the gesture to sum up the entire saving plan of God, touching on the Old Testament, on Moses, on Aaron, on Samuel. This plan, according to the prayers, was fulfilled in Christ, who promised twelve thrones to his Apostles, and by extension to the bishops who are their successors. On these seats, upon which the Apostles had sat in a mystical fashion, their successors are seated today *ad instar apostolorum*.²⁵ The *cathedra* is raised up to the status of a *thrónos*. There were also other prayers that asked for the *benedictionem et apostolatum* on the bishop who has been enthroned. The symbolism connected to the enthronement is that of governance and discipline.

In the current Roman Pontifical, the enthronement or seating of the bishop is done without any of the associated prayers and elaborate gestures. The new bishop is invited to occupy the chair, if the ordination takes place in his own church or to take the first place among the concelebrating bishops if the bishop is not in his own church. This conforms with the spirit of Vatican II which places the rediscovery of simplicity and clarity of theology at the heart of the liturgy.

²⁴ *The Rites of the Catholic Church*, volume two, The Liturgical Press, Collegeville, Minnesota, 1991. pp. 75.

²⁵ *PRG* LXII:5. This is also found in the Pontifical of Moissac (tenth or eleventh century). Cf. Santantoni, *La ordinazione episcopale*, 291-292.

3.7. KISS OF PEACE

Here again, we note that the Kiss of Peace does not technically constitute a *traditio instrumenta* in the strict sense of the word. However, owing to its place as last of the explanatory rites, it is worth considering. The Kiss of Peace is ancient and is mentioned in the early sources. Initially, it was exchanged between the new bishop and the assembly gathered at the ordination as an expression of the community's understanding of their new relationship with the bishop. Later revisions will however restrict this gesture to between the new bishop and the concelebrating bishops. By this time the gesture had assumed the symbolism of welcoming and accepting the new bishop into his new *ordo*, the episcopate. The new episcopal ordination ritual retains the gesture and assigns it to the last place among the explanatory rites. There is no ceremony accompanying it except the it mentions, "the newly ordained sets aside his staff and receives the kiss of peace from the principal consecrator and all the other bishops."²⁶

CONCLUSION

One may notice that the new rite offers, in some instance, the recovery of important elements of the *traditio* while leaving others aside. This has the intention of making clearer the sense of the mystery that is being celebrated and the roles therein whilst giving a certain distinction to the order of Bishop. It is thus clear, while "the clothes do not make the man," the man must strive to fulfill what the clothes signify.

In sum, sacred orders (episcopate) are part of the plan of salvation which, with their beginning in the Old Testament, have been brought to completion in Christ. These now need to be historically realized in the time and space of those whom the same Jesus Christ has chosen as his vicars, those who will continue his work of being shepherds of the sheep. As pastors and ministers, bishops have the mission to guide and help the people of God, sustained by the power of the

²⁶ *The Rites of the Catholic Church*, volume two, The Liturgical Press, Collegeville, Minnesota, 1991. pp. 75.

Holy Spirit, to reach the prize of eternal life. This is what the *traditio instrumentorum* seek to proclaim, albeit, in silence.

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